273 They usually obtain it[1] from the Bahutu by trading earthenware
[438] which they have made, although their women are quite adept at brewing beer. They also buy the bananas for it from the Bahutu since they themselves do not own any banana groves.
[563] The Batussi and the Bahutu often drink together but never in company with the Batwa. The latter may not even drink by themselves if a Muhutu or even a Mutussi is in the vicinity.

439 It hardly needs to be mentioned that in a country which is still not opened up to trade and commerce no imported alcohol or European spirits can be found.

276 Also, the smoking of hashish is unknown among the Barundi, although it is very popular among the neighboring Wanjamwesi and although hemp (urumogi) grows in certain districts of Urundi, even far into the interior (No. 19, p. 260). They are acquainted neither with the chewing of betel, which unfortunately has been introduced to large areas of East Africa by the Arabs and Indians, nor with any other stimulants except those mentioned above.

[63] Chapter 5

Games, Dances, Music

517 Like almost all other East African tribes, the children and adults of the Barundi are always ready for games (uwukini), dancing, and amusements. This is true above all of the Batussi who otherwise have nothing or little to do, but also it is true of the large majority of the Bahutu. Even the members of the depressed pariah class of the Batwa are ardent dancers.

857 Among the Batussi and the Bahutu many children partici-
● 524 pate in the games and dances of the adults. Here, as among most Negro tribes, children eight or nine years old are almost as mature as adults. Negro children, after they pass babyhood, never play with the same naïve absorption and gracefulness as our [European] children. There is a whole series of games especially for children and others especially for adults. "Playing

1 [i.e, the Batwa obtain beer. — Analyst]

857 soldiers" ranks first among the children's games. [Fig. 15 appears
524 here in the original text.] As everywhere else the boys form two opposing armies, and then they try to outsmart each other by engaging in all kinds of maneuvers and attacking each other with bows and spears without, however, doing any harm to each other. These battle game is of a more serious nature: two groups arm themselves with corncobs or stones and keep bombarding each other until one party has suffered enough casualties and takes to flight. Single combat is taken even more seriously: two boys who have insulted and challenged each other beat away at one another with sticks until one of them runs away.

K. Weule discussed several toys used by Barundi children which are now on display in the Berlin Ethnological Museum (Ethnologisches Notizblatt [Ethnological Notes], Vol. II, No. 1, pp. 48-52). For toys, boys make small swords, bows, arrows, and spears of wood or reed. In the Tanganyika area where guns are known, they also make little rifles out of sorghum stalks or bamboo cane from which a wooden arrow is catapulted by a palm stalk acting as a spring (Fig. 15). The boys also make popguns out of cylindrical pieces of tree bark which is removed from the twig in one piece, in the same manner as European boys cut a whistle. Both openings are closed by a plug of wet bast, and then one plug is pushed [64] into the cylinder with a stick so that the other plug is forced out by the compressed air, giving a loud report.

A popular game in which adults also participate is hoop-throwing (ulubangwe). Two groups of players face each other and, by turns, throw a hoop which the opposite party is supposed to catch in the air. This is to be done neither with the hand nor a stick but by means of a piece of cord whose forward end is forked. Each end of this fork has an empty corncob fastened to it. The hoop must be caught in this end of the cord which is tossed toward it. The party who most often succeeds at this is pronounced the winner.

Small kites are made out of pieces of the very light pith of rushes which are held together by a small rod. The tail of the kite is made of a piece of barkcloth. These contraptions fly as

[Text continues on page 95]

2: Meyer--94A K-5 (1911) 1916 FO42 Rundi FO42

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[63]

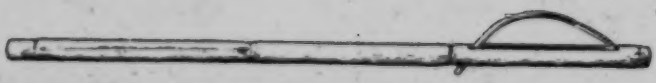

Fig. 15. Children's Toy: Reed Gun for Shooting Wooden Arrows.
(Ethnological Museum, Berlin, No. 6515.)

857 badly as the little kites made out of newspapers which European
524 children like to build (Weule, loc. cit., p. 51).

Boys and girls like to play at hiding nuts in the sand. This is quite similar to a game played by European children. Squatting on the ground, they make a little heap of sand, put a small nut inside, and divide the heap into five or six segments. The player who has scratched open the greatest number of segments before hitting on the nut is the winner.

The children make tops (irebe) out of a small pumpkin or the shell of a dry fruit which is pierced with a little stick. A bast string is wound around the stick and then quickly pulled by means of a cleft piece of wood held in the other hand. By piercing holes into the top, it is made to produce a buzzing sound (No. 19, p. 320 and Weule, loc. cit., p. 51).

The boys have stick-throwing contests. Each of them takes two sticks, and in turn they hurl their sticks, like spears, from the same place toward the same direction. Anyone whose stick is thrown farther than another stick is entitled to take the other stick and add it to his own collection. The player who ends up with the greatest number of sticks is the winner.

Balls for games are made of all kinds of elastic material. The children throw them to each other or hit them with a stick.

The game of hide-and-seek is also popular, of course. The child who has been discovered in his hiding place must in turn seek the others. As among the Banjaruanda, jumping over a high string or stick is also practiced.

Girls are given less time for playing than boys. From an early age they have to help with the house work, take care of their little brothers and sisters, fetch water, litter, etc., thus getting used to the idea, common to all these peoples, that the woman is a veritable work animal. Even they have some free time, however, which they use mostly for playing with dolls. They make the dolls (umwana) themselves out of a small pumpkin which has been laced tightly in the middle. Eyes, nose, and mouth are indicated by a few holes scratched on one side of the sphere, arms and hands by means of a few strokes on the other side. Or they use the conical reddish blossom of the banana plant. Sometimes a piece of bast material

857 524 is used to make a dress for the doll which is then carried on the back as mothers carry their children.

[65] When they are not drinking or gossiping, the adult 526 men spent their leisure time shooting arrows at a stick placed at a distance of up to 100 meters or more or by lance-throwing contests at any distant object. In the Tanganyika region a quiet 524 sitting game in which only two persons can participate is very popular. It is a game played on a board (ikisoro) resembling [177] our checker board. It is known to the Wasuaheli as mbao and probably has been imported from there to the Tanganyika area by way of Unjamwesi. From Tanganyika it also penetrated to a few chiefs of central Urundi. The board is rounded off at the edges and has four rows of little bowl-shaped hollows of which there are 32 altogether. Small stones or fruit pits are placed in them. By a complicated system of moves and counter-moves by which one opponent may take stones from the other, one player finally wins all the stones of his opponent. A precise description would lead us too far here, and in any case the game is known from the East African coastal areas.

Weule described (loc. cit., p. 52) the game of patience, ikifundo, that is played in Usige on the north shore of Lake [177] Tanganyika. It was probably an import from the Arabs or the Wasuaheli. I have not seen it myself.

There are also other widespread games, as, for instance, the string games, which I have not seen played by children or adults.

535 Dances (ivino, uruvino) are included here since they are to a certain extent mere "games." It is true that only a minority of dances are executed for their own sake as amusement; most of them are connected with some family, social, war, or religious celebration and are danced only on these special occasions. They all resemble each other in form, however, and may be described together here, except the religious ones which we shall discuss in the chapter on "Religion" (see p. 127).

Like the Banjaruanda, the Barundi are enthusiastic dancers and dance whenever they have the opportunity. "To amuse oneself, to play, to sing and to dance are synonymous words. They dance well, elegantly (especially the women), even with

233 attain his end. The loss of a cow is regarded in much the same way as that of /a member/ of the family. Numerous are the suicides among Batutsi who do not believe that they can survive royal disfavor or an epidemic that is decimating their herds.

[237] Everything cows yield is highly valued, /504/ their flesh, their hide, their milk, and even their dung, which has many uses.

[291] Every self-respecting woman who can afford it must dress in a cowhide. This skirt is part of the trousseau at the time of marriage and is passed on from mother to daughter until it is worn out. As for 234 milk, it is almost exclusively chiefs' sons' food. The poor regard it as 272 a special dainty and can only covet it from the rich. It is largely taken in curdled form. Fresh milk is not regarded as worthy of men, but as good for children at best.

Prior to the European penetration the Banyarwanda had never thought of boiling it, and native ideas suffered an upheaval when the Whites were observed to cook it before drinking it. The following [524] riddle illustrates the importance and value of milk in the eyes of [539] the natives. Question: "What is the most improper thing, that causes the greatest embarrassment and constraint?" Answer: "A fly drowned in milk or sitting on the king's forehead." The impropriety is the [687] same in both cases. Death would invariably result for a servant who should be so unmindful as to present His Black Majesty with milk stained by an impurity, no matter how slight. The servants in charge of offering ceremoniously to the king the seven or eight small bowls which he must bring successively to his lips are well aware of this .... How many of those unfortunate people formerly paid with their lives for a mere suspicion of impurity! It is true that those Draconian measures were usually motivated by fear of poisoning.

262 Cow meat is a choice morsel and a true dainty, especially for the poor, who taste it only rarely. It is also practically the only meat permitted to women, others being taboo to them. Even cow 237 urine has its daily and current use. /505/

It is used to wash the milk pots and bowls. As for dung, it is put to many uses: to plug up holes and cracks in the wooden kitchen utensils, to coat hut walls in order to ward off the wind and cold, to rub over the body for certain skin ailments, etc.

411 Wooden spears are used in Ruanda only
[524] as children's toys.

In this connection we must also mention the women's canes
411 (muterere), because they are not infrequently also used as weapons.
481 The shoe of the spear is here replaced by an iron ferrule 40 centimeters long, the lower three-fourths of which forms a square point in cross section. The upper fourth forms a socket into which the end of the cane is driven. The ferrule of the upper end of the stick is very similar to the shoe of the spear and ends in a knob. [188] Finally it should be pointed out that Ruanda spears are in many respects identical with those of Abyssinia, while the cane used by the women occurs in the Sudan, for example, among the Maka.

411 Braided grass rings are tied to the uprights of the huts for hanging the spears inside. The spears are stuck vertically into these rings, much as we stand up our umbrellas. The rings (rutagara) that hold the spears are no different from the rings placed under containers.

Bow, Arrow, and Quiver. Bows are not seen as frequently as spears in Ruanda, probably because they are carried only on journeys, on hunts, at offerings and ceremonies, and on war expeditions. The bow is a very important and much used weapons which also fits the character of the people. The Munyaruanda is
[726] not enthusiastic about hand-to-hand combat in closed ranks with spear and shield, in the manner of the Nilotes, although he does not actually avoid this type of warfare.

In Ruanda we can observe two entirely different types of bows. The Batwa bows are completely different from those of the rest of the inhabitants.

The bow used throughout the country by both Batutsi and Bahutu is a typical example of the so-called East African form, and, like Dr. Kandt, I shall simply refer to it as the Ruanda bow. This bow is more than one and a half meters long, is round in cross section, has long points but gradually tapers off at both ends, has no notches, and is strung [189] with a cord made of animal tendons or of fibers of the nimisse plant. The bow is curved so much that it can be used without a guard against the recoil of the bowstring. It does not differ from the Mpororo bow.

535
[113]

1. Adolf Friedrich, Duke of Mecklenburg, Ins innerste Afrika [Into the Interior of Africa] (Leipzig, 1909), p. 118.

boys of Kanuma performed another dance of the same type (2).

Ibid., p. 119.

The dances are divided into two distinct groups, the kwamiriza and the kuhyereka. In the first group the dancers hold a spear or an arrow in their hands and swing them rhythmically. The martial bearing of the dancers indicates that this is a war [534] dance. In these dances the dancers wear iron bells on their ankles and move in a closed circle or in a line from left to right. This type seems to be representative of all true Batutsi dances.

The second group is the kuhyereka. This is danced by one or two dancers, very rarely by three. In this dance the dancer rocks back and forth with his arms outstretched and often bent backward. This position is called kutega amaboko. For the kuhyereka the bells, if they are used, are fastened under the knee. It is very characteristic that in these dances, which were probably originally Bahutu, the bells are worn in the place where the Bakondjo, who are not influenced by the Batutsi, wear their leg rings.

[334] The dances which I had an opportunity to observe in Mulera belonged altogether to the kuhyereka group. The dance was performed by two soloists, and the passive participants accompanied their movements with singing and hand clapping to maintain the rhythm. The dance was sometimes also accompanied by the playing of the inanga. That only the kuhyereka type of dance appears in Mulera shows very definitely that it belongs to the lower Bantu stratum.

●524 Play. Rattles are the common toys for children. Bigger boys like to play with small bows. A discus game is played with bow and arrow. There are two teams, with seven boys on each side. One team throws soft discusses cut out of a banana stalk;

524 the other team shoots arrows at them to stop their course. When all the discuses have been thrown, the archers become pitchers and vice versa. This game can go on indefinitely. It usually stops when there are not enough arrows left, because not all the arrows that are shot can be recovered.

Adults are passionately fond of kishoro, but this seems to be less widespread than in the eastern regions of the Runyoro language area. The game is played on a board that has 32 hollows in four rows. There are 64 wild banana seeds and at the beginning of the game these are deposited in the hollows of two rows, taking the seeds of one hollow and distributing them, one each, in the four successive hollows. The contents of the hollows are again picked up and distributed in the next hollows. When one row has been filled, the game continues in the next row, and this process is repeated until the player has only one seed left and arrives at an empty hollow.

By a skillful selection of the initial hollow, the player aims to have the last seed, which he holds in his hand, be the fourth seed in the hollow into which it is placed. He has then won these. If the player arrives at an empty hollow with the last seed he holds in his hand, the opponent gets a turn.

525 Betting is known in Ruanda. I had occasion to confirm this when Musinga made a bet with one of the Askari (Tingi-Tingi) accompanying me, of whom he was very fond, as to whether he could drink two jugs of beer in one sitting.